

# The Missionary Helper

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY  
MOTTO: *Faith and Works Win.*

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## A Century Missionary Song

A hundred years of missions! What has the outcome been?  
A hundred years of conflict with the powers of death and sin;  
A hundred years of trusting that the cause will surely win,  
For God is marching on.

Glory, glory, hallelujah, etc.

A hundred years of service, and a hundred years of song;  
A hundred years of praying for a triumph over wrong;  
A hundred years of giving to the work our loved, our strong,  
For God is marching on.

Glory, glory, hallelujah, etc.

A hundred years of marching in the army of the Lord;  
A hundred years of laboring together with our God;  
A hundred years of shouting o'er the triumphs of His Word,  
For God is marching on.

Glory, glory, hallelujah, etc.

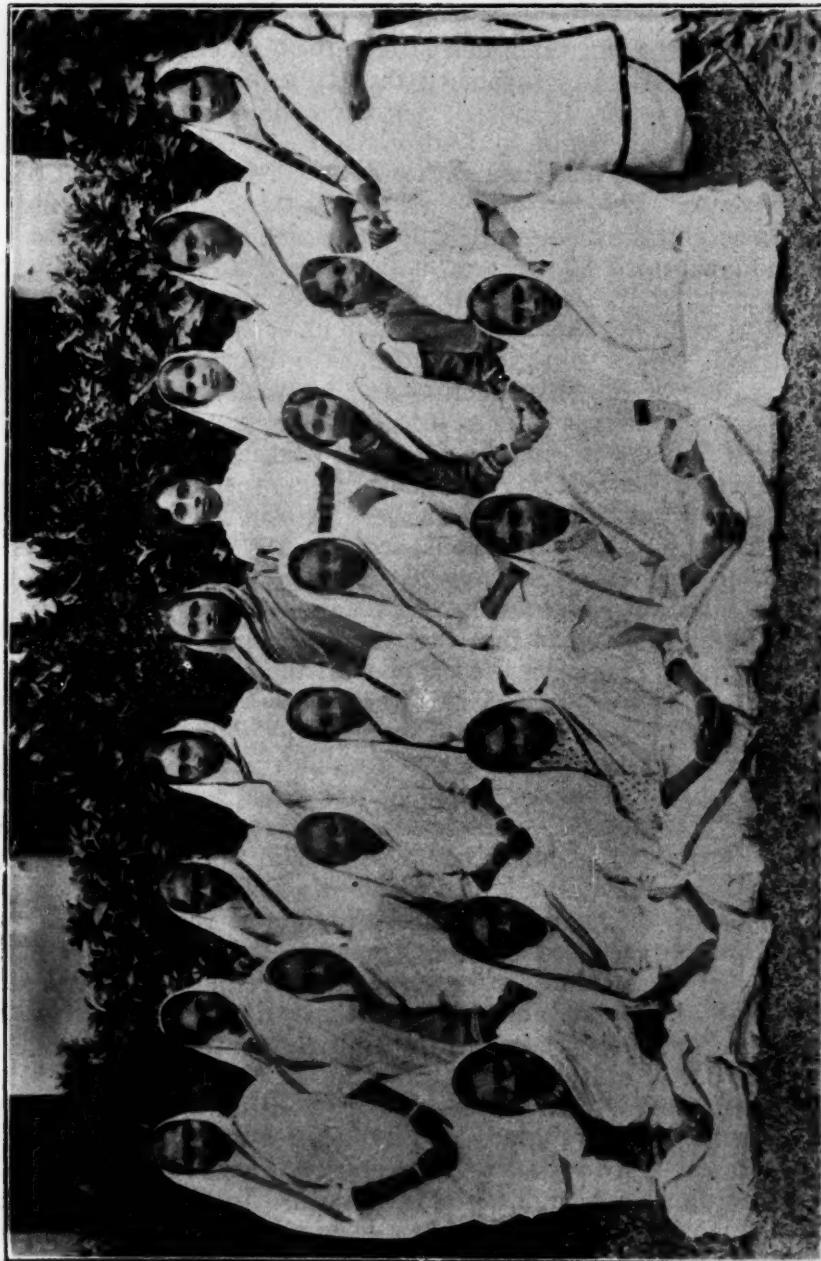
—*Selected.*



**FROM THE EDITOR'S DESK**

Our notes and news must of necessity be kaleidoscopic, but do they not suggest bits of brightness as they flash by, and altogether make a pattern of beauty and cheer to the missionary worker? . . . Miss Fenner wrote on the last day of December: "We are now on the 'Baptist Pond,' bound for Calcutta, and then Assam. I expect to spend one day with Florence Doe. This whole Burma celebration has been so wonderful—no words could ever depict the color and spirit and enthusiasm. It is so interesting I can't help bubbling over. How I wish daily you were all here with me!" Mrs. Burkholder writes: "It was the biggest thing I expect to see on this side of the dividing line. All I could think of while looking on those large congregations was John's vision. The first Sunday, we attended a service in the Karen, Vinton Memorial, church. Not less than 1,200 people were there. The singing was very beautiful. The work among the Karens is marvelous. Their ability and willingness to give far surpasses anything I ever heard. The church, costing \$33,000, in which the service was held, was paid for by the Karens. Churches and schools are self-supporting. Just try to think what it would mean here in India to have no caste, no child marriage, no famines, no *zenanas*! They do not have these things to contend with over there. Among the missionaries whom we met was Mrs. Vincent, daughter of missionaries who were fellow-passengers with father when he came out in 1835. The fourth generation of their family is now in the field." . . . President McDonald wrote from Harper's Ferry, Feb. 12: "We are just now in the midst of special meetings. It is too early to prophesy as to the total of good done, but the student body is interested and a number are making definite progress in the cause of Righteousness." We ask for special prayer, work and gifts for Storer College this month. How many of those "needs," mentioned on another page, can we supply? . . . Our honorary President, Mrs. Mary A. Davis, wrote in February: "The postman brought the *HELPER* today. Its contents were devoured at once and I have a feeling that I have entertained a *friendly caller*. I am finding a pleasant church home, with Dr. Norcross, formerly of Boston, as pastor, and Henry Cole, Miss L. C. Coombs' cousin, as Sunday School Superintendent. I enclose \$1.00 as my little grand-daughter, Christine May's contribution to the Cradle Roll." . . . One afternoon last month the Editor and Mrs. Bachelder had the happy privilege of receiving, in the Sanctum, the Mineola Camp Fire Girls and Guardian, Miss Bickford, of our Biddeford church. All seemed to enjoy an hour of India stories and curios, one girl being draped in the *sari* of a bride by way of illustration. They are "winning beads" according to the beautiful Camp Fire rules. Success to them! We hope that these and all our dear girls

will spend a part of their strength and enthusiasm for girls in India and at Harper's Ferry, who are so interesting and for whom we are especially responsible. Try it! We'll help all we can. . . . Miss Aiken, the Hillsdale College girl who was a delegate to the Student Volunteer Convention at Kansas City, and furnished the beautiful story of it for this number, writes: "I count it, indeed, a great privilege to have been allowed to attend the convention and am glad of any opportunity of sharing even a portion of the blessings with others." And here is a bit of another letter from a Michigan girl, that makes the Editor's heart glad: "Our *HELPER* is certainly a grand little magazine and when I get it I seldom put it down until I have read it from cover to cover. I am just a young person, but I like it better than I do any novel." A member of the Lewisburg auxiliary writes: "Quite a number of young women are active in our W. M. S. this year—more than ever before. Eighteen ladies were present at our last meeting and we took a special collection for *HELPER* shares. I was much interested in the account of Miss Moody's trip to Texas—in fact, in all parts of the *HELPER*. I always think the last one is the best!" . . . Our Vice President-at-large sends this message: "I want to tell you how very helpful we found the 'Quiz' at our last meeting. These questions are fine for the Roll Call. The members *have* to read their *HELPERS* more carefully in order to be able to answer the questions, and I think the plan will be of great benefit to us all." Some one has suggested that each auxiliary might try the "leaving off at the head" plan, making a life member of the one who accomplishes the feat the most often. . . . That Reciprocity Meeting in Dover, N. H., where Miss DeMeritte read a paper on the work of the Hills' Home and Foreign Mission Society, was a notable one, a worthy example for any city or town. A similar interdenominational gathering of Woman's Missionary societies was held at the Congregational parish house, Saco, Maine, the presiding officer being Mrs. Thomas of the Free Baptist auxiliary. The Mayor and pastors of the city were present and spoke. The special theme was the immigrant, and the special aim to discuss how to meet the needs of the foreign population in that manufacturing city. It was an intensely stimulating meeting and practical results have followed. . . . We rejoice in the fitting and beautiful memorial to one of our long-time faithful and influential workers in the West. Mrs. Ruth J. Keith, a member of the board of managers of the W. M. S., and of the Western Committee. Her daughter's husband, Mr. Eugene A. Merrill, has purchased the First Free Baptist church of Minneapolis and presented it to the Young Women's Christian Association for an assembly building in memory of Mrs. Keith. In the union of Baptists and Free Baptists, this beautiful stone church had become the property of a Baptist church. In making the gift, Mr. Merrill expressed the desire to preserve the property for uses akin to its original design, and conserve the devoted service of the members of that church.



Teacher and Mission Training Class, Cuttack, India, 1912. Seven are Balasore Girls. Four are now working in Miss Gowen's schools. Aren't they worth while?

## Around the World With Our Corresponding Secretary

### The Judson Centennial

As I write, we are in the midst of an event of world importance that is being enacted here in the land of Judson. From east and west, north and south, delegates and guests have traveled the world around to do honor to the memory of—not a political potentate or glittering grandee, but an humble pioneer missionary.

This occasion celebrates the centennial of the arrival of Judson in Burma as the first Baptist Missionary, the centennial of the organization of the Baptist Foreign Mission Society, and the centennial of American Foreign Missions.

The beautiful modern city of Rangoon with its 250,000 and more people, two-thirds of whom are foreigners, is in sharp contrast to the "eight or ten thousand miserable huts" of Judson's day. And the Baptist College is a structure that commands the pride and approval of its supporters. The Stars and Stripes and Union Jack drape the outer entrance. Inside at the center rear, above a colored map of Burma, is the goal, "Burma for Christ"; while on either side, in large characters, in white on red, there stretch away across the large auditorium, the mottoes, "A ruby shall glow in our Saviour's crown," and "The Prospects are as bright as the promises of God."

The Judson World Tour Party, via the Pacific, arrived at the gathering just at the moment of opening, Wednesday, December 10, 8 a. m. Missionaries met our ship and conducted the party at once to the College Auditorium. As we entered by the middle aisle, finding places on the platform and front seats, the hall was already filled, and we shall never forget that sea of brown faces and brilliant head-gear.

Others had come via the Atlantic, until there were assembled in unique conclave representatives from many nations, denominations and world organizations. On the platform sat Dr. Smith of Rangoon, presiding officer; Dr. McArthur of the World Alliance; Dr. Mabie, former foreign secretary; the "five little girls" who remembered Judson, natives of five tribes and languages; Dr. Thomas, the cyclone interpreter, and many others.

A cablegram was received from Edward Judson: "The kingdoms of this world are become the kingdoms of our Christ." Of chief in-

terest among the speakers and guests were Miss Judson, an American Board missionary from Japan, a cousin of the Burman hero, and William Carey, L. M. S. missionary at Serampore, a great-grandson of the first missionary, William Carey.

It was a great delight, personally, to be greeted by our own missionaries, Mrs. Burkholder and Dr. and Mrs. Murphy, delegates from the Bengal field. Both Mrs. Burkholder and Mrs. Murphy were introduced to the Convention.

The two days of sessions have continued crowded, in a hall seating 1500. The natives, who form the greater part of the audience, are constant in attendance and perfect in attention, many of them understanding in English.

An evening of special interest was the grand concert given by the Burmese and Karen choruses, Christian students of the various schools, coming in groups from considerable distances. With their sweet voices, bright faces, exquisite silk gowns, flashing jewels and blossom decked hair, they seemed, as they are indeed, a garland of flowers and jewels gathered from the dark corners of earth to adorn the brow of the King of Kings. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

A wanderer come suddenly upon the achievements of a century can but exclaim, "What hath God wrought!"

LATER.—Oh, the marvel and the joy of one hundred years of the Christian Gospel in Burma! It has been the testing ground where methods and policies have been worked out to some degree of satisfaction, where the influence of Christian home life and intensive educational training have had time to demonstrate their true value, and where itinerant seed-sowing has had a chance to return in harvest one-hundred fold, until now, we see whole communities and entire villages Christian; pastors, teachers, Bible women, from second and third generation of Christian families, and native leaders equipped with government titles or American university degrees. The whole work here is so full of gladness and speaking results! This does not mean that Burma is won for Christ, but that the past is worthy, the present splendid, and the "prospects bright."

The Judson Centennial has surpassed in richness of experience, in variety of demonstration, and in warmth of fellowship anything we could

have anticipated. The celebration in Rangoon, as wonderful as it was, proved but the beginning of the good things in store for us.

The second of the three main gatherings was held in Moulmein, 175 miles southeast of Rangoon. This is one of the chief sites of Judson's labors, and here are buried "Angel Charlie," son of Ann Hazeltine, and Emily Hanna, grand-daughter of Judson, and missionary at Moulmein. Of the three splendid mission compounds, one is known as the Judson compound, where is the English church founded by him, the new Judson Memorial Hall, high school, where the mass meetings were held. Within this enclosure, too, is the site of Judson's first church and home, the tank where he baptized, and trees now standing planted by him. My eyes have looked upon Judson's pulpit, chair, communion table and writing desk, carefully treasured here. To be guided about these sites by a native who knew Judson, to clasp the hands of converts baptized by that pioneer-hero, is no mean privilege. The dedication of a woman's hospital, a Talain baptism, a banquet and garden party tendered the guests by the Burmese Church, were among the events here.

The tenderest notes of the Judson journey were touched at the grave of Ann Hazeltine at Amherst, as special pilgrimage was made from Moulmein in an all-day trip by water. That lonely grave, piled high, on this occasion, with fragrant roses, spoke tellingly of the incense of that life Godward and a-down through the century to the Christ-leavened Burma of today.

The third great center of celebration was Mandalay, 386 miles to the north. To break the journey, an evening with the Pegu missionaries and Burmese Christians was enjoyed, and a two days' stop at Toungoo, where a jungle band of native instruments proclaimed our arrival. Industrial school work is at its best at this station. A mountain jungle trip of sixty miles was made from here over British roads that are a delight for automobiles; pheasants, monkeys, cobras and pithons were incidents by the way.

Mandalay spells Buddhist bigotry at its basest. Fruit here is hand-picked and slow gathering. Yet no finer or larger group of pastors and teachers came within our experience than the one that gathered here, to the front of the church, for benediction under the up-lifted hands of Dr. Mabie.

It was here I clasped the hand of a princess, a member of the de-

posed royal household, who has given her entire property to Baptist Missions among her people.

Out from here we made a 30-mile pilgrimage along the Judson prison march from Ava to Aungbinle, then marked by blood, *now* by promising Christian effort.

The Judson party, till now moving together, separated from Mandalay into five groups for the Christmas festivities. Your representative spent Christmas on the great Irrawaddy, landing twice during the day for missionary demonstrations by the way, and at the sunset hour meeting in prayer service with an eager band of Burmese Christians at Prome, in a beautifully decorated native church. Ending the six hundred-mile river trip at Henzada, and being rejoined there by other Christmas groups, a great mass meeting and reception was held, presided over by the Deputy Commissioner. This was followed by a twelve-course dinner at the home of a Burmese official. Roses and rubies and regal hospitality gave fragrance and flash and fun to this unique function.

Burman officials, both native and British, have everywhere honored themselves by graciously recognizing by word, message or act the name and work of Judson. Cablegrams have also been received from the Secretary of State, William J. Bryan, and from President Woodrow Wilson.

One more demonstration awaited us, this at Bassein, perhaps the most highly developed Baptist mission work in the world. Here we found self-supporting churches sending forth from their membership foreign missionaries to other peoples and sections of Burma.

At Bassein, too, a brass band—coming in forty miles from the jungle—greeted us at the station, and a grand concert was tendered us in the evening, for which the Pwo Karen, the Sgaw Karen and the Burmese schools furnished each a chorus. More than 1200 people attended.

A Sabbath of jungle services capped the climax of experiences. Then an all day of rail—192 miles—with last words and waving handkerchiefs from missionaries whom we had met all along the run, brought us into Rangoon. From her green shores and gilded pagodas we took a reluctant farewell in the early dawn of today.

A brave group of missionaries were these at the pier who thanked us for coming, and bade us God-speed, while in our hearts welled great gratitude to God and man for the blessings of this trip,—this modern pilgrimage unique in the history of the world.

LENA SWEET FENNER.

*Bay of Bengal, Dec. 29, 1913.*

## The Student Volunteer Convention at Kansas City

BY RUTH AIKIN.

During the days from December 31 to January 5, Kansas City witnessed a remarkable gathering. It included 3,984 students and professors from 755 colleges, normal schools, theological and training schools, in all parts of the United States and Canada, 279 representatives of missionary boards, 350 laymen, 53 representatives of the press and 365 specially invited delegates. There were present representatives of various mission fields and of Christian Student organizations of China, Japan, India, South America, Scotland and Ireland. There was also a large delegation of Chinese and Japanese students from American colleges.

The convention offered opportunity for enlargement of vision, of purpose, of spiritual life and powers. It was as if the delegates were taken upon a mountain top and given a view of all the kingdoms of the world and then left with the command to win them for Christ and by the might of His Spirit.

Everywhere we saw restless souls; restless because they rest not in God. In South America we saw a people to whom the church stands for nothing vital because it bears the name and not the Spirit of Christ. We saw India, with her millions searching for peace; and China at the cross roads of Destiny, choosing the ideals which are to determine her future. We saw the Moslem world, facing a political, social and spiritual crisis, shorn of its political power, yielding gradually to Western customs and trying to adapt the Koran to the new order. We visited, with Mr. Mott, the restless, questioning, open-minded student world of various lands. Again and again we were brought back to America whose position of privilege lays upon her the obligation of sharing a Christian civilization with other lands.

The secret of the enthusiasm, earnestness and power of the addresses lay in the consecration and deep spiritual lives of those who spoke. This same spirit of consecration and surrender to God permeated the whole convention and was the unifying element in it. It is, perhaps, the most difficult aspect of the convention to convey in words because a deep and vital spirituality finds its best expression in the manner of living. The prayer life of the convention was manifested in the keep-

ing of the morning watch, the meeting of delegations for prayer, in the hymns sung, in united prayer, in periods devoted to intercessory prayer during each session, and in the seasons of silent prayer with which each session closed. Bible study and prayer are called "the springs of spiritual power." Prayer opens up to us "undiscovered, unlimited, unexplored and unassimilated resources in God." Intercession is our most powerful instrument for advancing God's kingdom. It is the hardest and highest part of prayer and that which "brings the most blessing." It is coming into contact with God by a definite action of the will. The urgency and magnitude of our task are impressed upon us; but let us go forth, not in our own, but in God's power.

*Hillsdale College, Mich.*

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### Storer College Notes

BY HENRY T. MCDONALD, PRESIDENT.

We are just completing the first semester of the year. The student body, a few less in number than one year ago, has been more studious and purposeful than in many previous years.

The establishment of more and better public schools for colored youth is making it possible for Storer to insist upon more thorough fitting for those who come to her, with the result that quite a number of applicants are refused admission.

If friends of education for colored boys and girls were sufficiently interested to make some comparisons of the numbers attending various schools in the South and were to consider merely totals of attendance, a very wrong idea of the value of the work done would be obtained. It so happens that there are very few schools doing Normal work of our grade, who have so many normal school students in attendance. Those schools whose totals may reach several hundred will be found to be filled with children who should be in public schools and not at such a school. Either or both of the following conditions determine the attendance at such institutions: First, the public schools nearby are wanting, because of the poverty of the community, or second, and more frequently, the city or town purposely does nothing toward supplying buildings and schools and thus the colored children can do nothing else but go to such mission schools. They pay enough tuition—though it be comparatively small, to maintain the teachers—or a portion of them, and thus the at-

tendance at such schools is swollen. That to pay such tuition is a hardship to the colored people goes without saying; and that it ought to be encouraged by such schools is very doubtful.

The point to this is, when the grade of work being done is considered, it is gratifying to note that few schools excel us in the number of students doing work which should fit them for responsible service for their fellow men.

A long-time friend of Storer, who has recently emphasized an unvarying interest by a substantial pledge toward the Domestic Science Building, so much needed, writes to inquire whether the work on the building will commence this spring. That is just the question we ponder over. Not enough, by quite a sum, is in hand or in sight, to warrant that hope. Would that it were! The necessity for the building is increasingly urgent. Why not make this an opportunity for doing good to hundreds of girls to be at Storer, and a monument which shall be a source of increasing personal satisfaction? Why not do it today? May I answer your question?

Another destructive fire in Harper's Ferry, not long ago, has raised the question of fire protection for the town. The school occupies the most elevated position in the community. The matter now under consideration is this: Can some plan be devised whereby the water system of the school shall be extended so as to give some protection to the community in case of fires? A friend, some time ago, pledged a certain amount toward the extension of our plant so as to more nearly meet our present needs. But slow steps are being taken so as to avoid any mistakes in the matter and in order to serve most acceptably the largest number. That there should be a community of 1,600 inhabitants who have no protection against fire seems an anomaly. Such is this old town.

The Supervisor of Schools in a Maryland County town recently wrote the following letter, which is gratifying: "One of your graduates, \_\_\_\_\_, has taken a school in our county, and as supervisor, I have spent a half day with her and am pleased with her work and her manners. We have serious trouble with many colored teachers who hold diplomas. \* \* \* We make the treating of manners as important as arithmetic, and they cannot teach what they do not practice.

"We have many vacancies each year, and if you have graduates or

those who have been nearly through your course and have polite and respectful manners, we would be glad to have them apply.

"Very respectfully, Supervisor colored and white schools."

Do you, kind friend, who so long looked to the coming of the *Morning Star* for news from this outpost, miss the occasional notes from Storer which appeared therein? The problem of ways for meeting the needs of the day, and means for such expansion as the work demands, has always been made easy by the very cordial and able co-operation of the *Star*. Now what? How shall we keep in vital touch with each other? We are grateful that the MISSIONARY HELPER serves the school and its friends, and trust that its columns, always open to us, may regularly speak with interest concerning this mission and its service.

This year two new teachers are with us. Miss Charlotte M. Mason of Massachusetts, a New England Conservatory graduate, is doing most acceptable work in the music department. The Christmas concert was the best one of the kind ever given here. The chief feature of it was the Cantata, "The Adoration."

Miss Marian E. Green, who graduated from Hillsdale College last June, after making a very creditable record, is enthusiastic and efficient in her class work. A part of her duties is to administer the domestic affairs at The Lakewood. This she does with satisfaction to all.

Many HELPER friends will be interested to know that Mrs. Metcalf and Miss Benedict, who were in Europe last summer, are sharing the joys of that experience with the school. They have entertained the faculty and classes separately, on different occasions, and by aid of postcards and a radiopticon we have traveled with them.

Shall I speak of needs? Sheets, comforts, bedding, are perennial needs. We need current periodicals and standard works of reference. The best of modern fiction is lacking in the library. I wish, often, that we had funds, the income from which might be used for the purchase of publications dealing exclusively with the negro.

An alcove of books of this sort, named for some society or individual, would form a most valuable addition to the worth of the library.

*Harper's Ferry, W. Va.*

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"Dr Adoniram Judson spent several hours a day in prayer; he impressed an empire for Christ and laid the imperishable foundations of the Gospel in the heart of Burma."

### Twenty-fourth Thank Offering Call

The Judson Centennial forcibly reminds us of the marvelous changes in one hundred years; and as we send forth this call for our annual Thank Offering service—which has itself blessed us so long and richly—we realize that there were never so many world-wide causes for thanksgiving as now.

The doors of all nations are open to the messengers of Christ. The Church was never so awake to the importance of sending the message of love and salvation, not only to the millions of needy, eager souls in foreign lands, but also to the millions who are coming to America. Representative Christians of all countries, tongues and creeds are meeting for consultation over perplexing problems in an increasingly harmonious and effective fellowship. "The air is electric with the soul-stirring word *church-unity*," which forecasts a "mighty millennium." The influences that radiate from such a convention as that of the Student Volunteers in Kansas City, in January, are dynamic; and the remarkable results of the evangelistic campaign among the students of the Orient, during the past year, make future leaders assured, from the ranks of thousands of well-equipped young people. On the other hand, it stirs one to read of that wonderful "Mass Movement" in which many thousands of the poor and ignorant are coming to Christ, giving convincing proof of their sincerity by their willingness to bear persecution rather than return to idol worship.

Our own country has had its significant experiences, as a leader among nations in the movement toward universal peace; in that remarkable demonstration at Gettysburg when "the Blue and the Gray" met as brothers; the completion of the Panama canal, the consummation of the journeys of Columbus, "The land divided—the world united"; the munificent bequests of men of wealth along all humanitarian lines; the concerted action of great organizations of men and women in the effort to prohibit the saloon and protect the home, through a constitutional amendment, and the increased number of states in which the true equality of women is recognized.

It is well, from time to time, to briefly review these and many other general causes for thanksgiving. But what of our own work? Let us give thanks that, in this year of advance, and of increased appropriations, the contributions have exceeded those of last year. That the greatly

needed schoolhouse in Balasore, India, is assured, and the repairs at Midnapore are provided for. We thank our Heavenly Father for the spirit-filled life and work of the missionaries representing us in the Bengal Field, and for the hopeful indications of early reinforcements. "The prospect for Christian work in India was never brighter," writes one of our missionaries. "If you at home will support us with your earnest, constant, full-of-faith prayers there is not the least doubt but we will have a great blessing here." We are thankful for the protection of our workers as they kept steadfastly at work in the bazars and homes, in the midst of a scourge of the most dreaded and fatal diseases; for the courage and faith that keeps our Miss Butts at her post alone at Santipore, many miles from a doctor or hospital; for the cheerful acceptance of added burdens—which should be speedily removed—by Miss Gowen and Miss Coe, and for their splendid work of love among the children; for those seventy-five "daughters," big and little, in Sinclair Orphanage, and for all it means to them to have such shelter and training; for our native helpers, to whom is given much responsibility.

We give thanks for our devoted and beloved leaders at home, whose wise plans—carried out by a loyal band of women East, West, North and South,—have made possible such a prosperous year; for the renewed health of our missionaries, on furlough, and other workers; for the labors of our Western Field Agent; for our fellow-workers, new auxiliaries and *HELPER* readers in Texas; for the safe-keeping of our Corresponding Secretary on her inspirational world-tour.

We give thanks for Storer College—the light upon a hill that sheds its rays afar—and its corps of ardent, generous, consecrated teachers; for its potent influences in forming Christian character; for the successes of the year, for new equipment, and for the growing fund for the Domestic Science Building, which our gifts and prayers shall increase.

We give thanks for the *MISSIONARY HELPER*,—now doubly dear—that keeps us in touch with one another and makes us realize more fully that all the world is kin. May it continue to fill our hearts, lives and homes with its energizing influences. "The *HELPER* is as truly mission work," writes our President, "as the support of schools in India, and should be as cheerfully sustained when necessary. I believe the increased contributions have been directly due to its influence."

And are there not individual blessings that each heart knows, com-

ing, perhaps, through deep experiences of joy or of sorrow? For these we return thanks in silence and alone, giving ourselves anew to the Master and the great and blessed task to which He has called us.

We invite the children to have an offering of their very own to help pay the salary of their missionary, Miss Barnes, "Little Mother," to the girls in Sinclair Orphanage; help provide a Kindergarten for the "Brownies" in India, and the Domestic Science department at Storer College. The Junior mite boxes may be obtained of Mrs. A. D. Chapman, No. 12 Prescott St., Lewiston, Me., and the Cradle Roll mite boxes of Mrs. Laura E. Hartley, Oakland City, Indiana. Let the "wee ones" help.

A program and other helps for the May meeting will appear in the April HELPER. A public meeting in the church is desirable, under the auspices of the auxiliary, or others, where there is no organization. Let the service be a deeply spiritual one, whether in church, vestry or home. Let the friends who cannot attend the service observe the hour in May and forward their gift to our treasurer, Miss Edyth R. Porter, 45 Andover, St., Peabody, Mass., from whom the Thank Offering envelopes and invitations may be freely obtained on application.

While the Thank Offering is a *special*, free will gift, not a "tenth," payment of dues or membership fee, it will be counted on your State apportionment; and each twenty dollars given as a Thank Offering carries with it the privilege of making a new life membership. If less than twenty dollars, it can be applied for this purpose, the required amount being completed later.

Shall we not make this a special season of committing ourselves, our service and our gifts, returning thanks for all things?

"Thanks for the daily bread which  
feeds  
The body's wants, the spirit's needs;  
Thanks for the keen, the quickening  
word;  
'He only lives who lives in God,'  
Whether his time on earth is spent

In lordly house or labor's tent.  
Thanks for the light  
By day and night  
Which shows the way the Master  
went,—  
And He gave thanks."

CLARA A. RICKER.  
NELLIE WADE WHITCOMB.  
IDA L. STILLMAN.

## Billy Sunday's Campaign

(A LETTER FROM MRS. MARY A. DAVIS.)

Hundreds continue to come to the anxious seat every evening at Billy Sunday's Tabernacle, which was erected by the aid of Pittsburgh men who had faith in Sunday's ability to arouse the consciences of both high and low, upon questions of sin and unrighteousness. The edifice has a seating capacity of 17,000 and has been filled or crowded three times daily for six weeks. Throngs fill the sidewalks of approach and wait for hours for the opening of the doors. They would often rush into the building before the retiring audience could leave and wait until the next meeting. This has been stopped and now the room is fully cleared after each session. Sometimes he allows only forty-five minutes between meetings. It is said "he preaches all the time when he is awake."

At first sight, Sunday impresses one as a well-trained, vigorous athlete, as he mounts the platform with a springing step and at once opens his Bible and reads his text. He is tall, has a fine form, a scholarly face, and evidently uses all his powers, physical and mental, to enforce his expressions. Some object to his language as being better adapted to the baseball field than to the pulpit. His speech is emphatic. He drives home his unique and fearless thought in words that all can understand. One of his best known sermons, on amusements, and his well known hostility to the "saloon," has caused a division of opinion. Many who love pleasure and not prohibition are aroused to criticise, showing plainly that their consciences are troubled, whether they yield to the admonition or not. Protestant churches are working with him, holding week-day prayer meetings in different localities and helping forward the movement.

The battle is on and is watched with interest and anxiety by all people who are eager that righteousness shall prevail. It is also watched with anxiety and interest by all who prefer to go their own way rather than obey the precept, "follow Me." It is useless, at this date, to estimate the number of conversions, but very many have expressed a desire to lead an entirely different life.

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### Quiz Corner

What is a social phenomenon of the world?

Where and how did representatives of 14 nations meet?

How many languages are spoken in New York city?

How many foreign born are there in America?

What was the prayer of Alice Freeman Palmer?

What friends of ours are living in China?  
 What is expected of the brides of Chinese mission students?  
 What delightful occurrence makes happy the missionary who was like "the old woman who lived in a shoe"?  
 What is the wonderful "Delhi Mass Movement"?  
 How is "Good News" being spread?  
 What Free Baptist representatives attended the Judson Centennial celebration in Burma?  
 What is the best way not to be lonely or homesick?  
 What are Free Baptist girls doing at Jaro?  
 Of what were 1,000 pieces of fireworks the expression, and what was the result?  
 Where is a great Baptist center of mission work?  
 What questions are asked by our Cradle Roll Secretary?  
 What does the "Bulletin" represent?  
 Who visited "The fields of cotton"?  
 What thrilling experiences did she have?  
 What statistics of travel, organization and literature does she give?  
 For what are our prayers requested?  
 In what great Home Mission undertakings do we now have a share?  
 Who said, "We can sing the Doxology or shout hurrah" and why?  
 Who preached an *awful* sermon and what happened?  
 What is a great need at Storer College?  
 What and where is Miss Estabrooke's work?  
 Who said, "O, little white sister, I am a slave"?  
 What else did she say?  
 Who made the largest contribution in December?  
 How did December receipts for 1913 compare with those of 1912?  
 What note must we get back if we are to do the highest work?  
 (Answers may be found in the February HELPER.)

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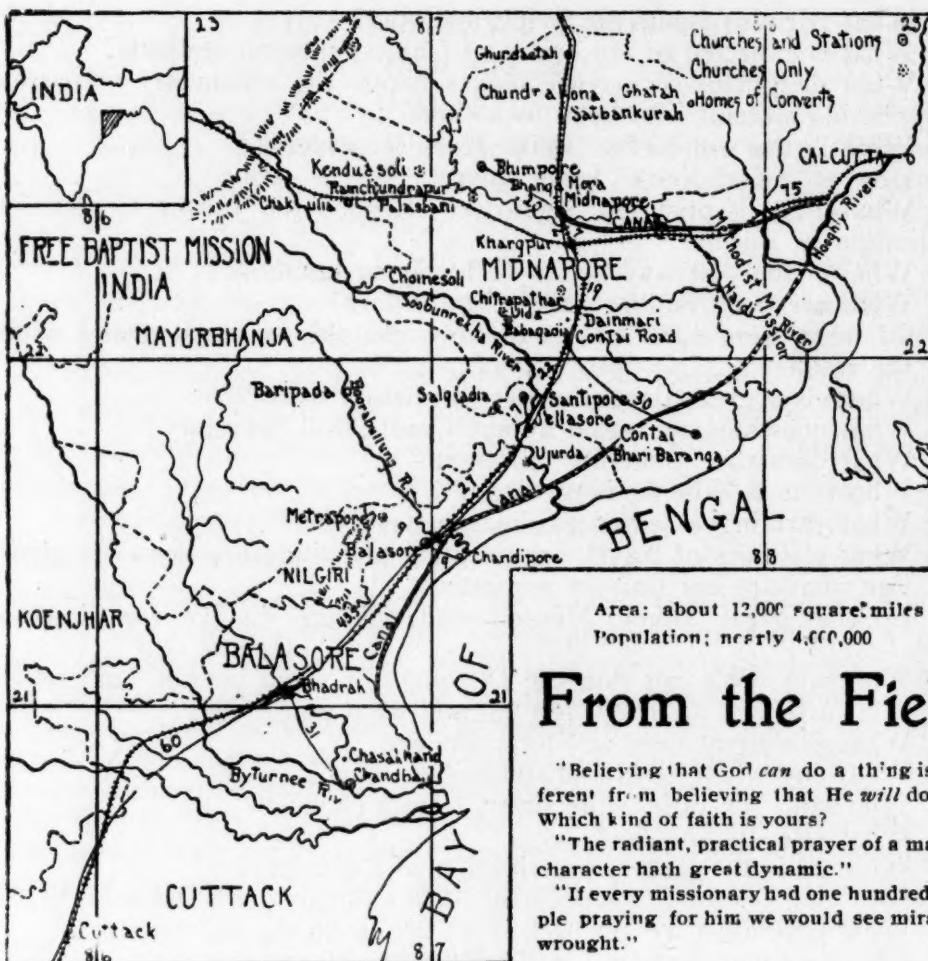
### In Memoriam

"O strange, deep mystery! Sudden from our sight  
 Thou passest like a shadow—all in vain  
 Our questionings and our grief; for us the night,  
 For thee the day where suns un-setting shine."

MRS. ABIGAIL LEACH CURRAN, W. Reading, Michigan, November 29, 1913.

MRS. CARRIE CONSALUS, Priest River, Idaho, January 6, 1914.

MRS. J. C. WILLIAMS, Jamestown, Kansas, December 1, 1913.



## From the Field

"Believing that God *can* do a thing is different from believing that He *will* do it." Which kind of faith is yours?

"The radiant, practical prayer of a man of character hath great dynamic."

"If every missionary had one hundred people praying for him we would see miracles wrought."

### How Those Christmas Boxes Helped

Balasore, Orissa, India, Dec. 29, 1913.

DEAR FRIENDS WHO SENT THE BOXES:

I am wishing I could see the senders of all the pretty dresses in which my children are at present rejoicing. Those frocks were doubly welcome. Last year everybody sent book bags, and the consequence was that, like Old Mother Hubbard, I was continually going to my cupboard and finding it bare.

We have a new plan about clothes. I promised the little ones pretty new church frocks for Christmas, and new jackets and saris to the older

girls, with the understanding that they were to work and buy their other clothes with their own *pice*. It's an experiment, in a way, having the children sew and work in the garden for money, each having her own little bank account with me. I am not sure how it will result, but I enjoy working out the problem so far.

In November, however, I began to be scared for fear I couldn't



BRADBURY KINDERGARTEN HALL AND CHILDREN, BALASORE, INDIA

carry out my share of the bargain. You can imagine I was glad when all of your boxes arrived, with every size and kind of pretty frock that heart could desire.

Scrapbooks, cards, book bags, and all the little things so useful for prizes, were eagerly welcomed, especially the scissors and needles, though my stock of those had not run quite so low as of frocks.

Shall I tell you a little about our Orphanage Christmas? We hear much of the "Giving Christmas" in Sunday Schools at home, and I wanted that idea to penetrate to India. Our Pastor prepared the way in such a good sermon in which he told us three ways to keep Christmas: First, to tell the good news of Jesus' coming; second, to praise Him for

that and all His blessings; and third, to give to those who need gifts. When we came to plan for our Christmas celebration we repeated those three points, till even the little ones knew them, and then we tried to carry them out. There is always somebody at our very doors to whom we can tell the glad Story. This time we called all the children in a tiny Hindu school, in a village close to the Orphanage, which is taught by one of my dear married daughters, and also the children in a little Hindu Sunday School which our Intermediate Christian Endeavor girls have in charge.

Our children gave enough from their own *pice* so we could give each of our little guests a few sweets, a string of bright beads, and a small Oriya book of Bible stories and songs. I added a book bag—as your contribution. We had a Christmas tree out in front of the girls' house, and lots of bright paper decorations, and all our girls and visitors sat on mats, that beautiful, gloriously cool, bright Christmas morning, and enjoyed the program and the gift giving. Our Hindu visitors came in their best clothes, and were so happy.

We have two songs and a little prayer that we all know—our girls and the Hindu school children alike; and after we had all joined in these we had recitations of Bible verses, both by our guests and by our own children, songs and games by our kindergarten children, and the Christmas story told by one of our older girls. The few mothers who came were presented with pretty picture post cards.

That is only one of the many events of Christmas time, but it may help you see how the loving gifts from far away friends arrive and bring this message in many different ways. We missionaries who know the story on both sides of the world have the most joy of all, I believe—and how I wish we could share it with the givers! When I see a note pinned on an especially pretty frock or book bag, saying, "I wonder what little girl will get this," I wish I could send a snapshot of the little girl back to the far away sender, but mind and hands are *so* full of work that the picture is never taken.

I wish I could tell you about all of my family. Those of you who know Miss Barnes do know of it. She is the "Mama" still, and I am Auntie, but we both find "our children" the center of the universe. I hope you will all remember the Orphanage in prayer, as well as in loving thought.

Your friend,

AMY B. COE.

## A Home Mission Tour

For three weeks, beginning January 26, 1914, I have been on a Home Mission tour in company with secretaries of the four great Home Mission Boards of the country, the Baptist, Congregationalist, Methodist and Presbyterian. Conferences have been held with leaders and workers in six states: At Huron, South Dakota; Jamestown, North Dakota; Helena, Montana; Portland, Oregon; Salt Lake City, Utah, and Denver, Colorado. No attempt has been made to secure a large hearing, but to meet men of influence in their states, who are responsible for Home Mission work. From forty to seventy-five has been the attendance.

Each conference comprised six sessions, at which the following subjects were considered: Immigration, and How To Meet the Foreigner; the Rural Church and Its Problems; Church Organization and Administration; Church Finance; Co-operation and Federation, and Steady Supplies of Spiritual Power.

The deputation consisted of seven men, each one of whom was a specialist in his own field. The Presbyterians contributed three men: Mr. J. E. McAfee, Associate Secretary of their Home Mission Board, a statesman in general policy and administration; Dr. W. H. Wilson, an expert in the department of country life and the rural church; Dr. Moses Breeze, a specialist in Church Finance. The Methodists gave the services of Dr. Ward Platt, Corresponding Secretary of the Board of Home Missions and Church Extension, an exponent of the spiritual message, and specialist also in country life and work. The Congregationalists were represented by Dr. H. C. Herring, now General Secretary of the Home Missionary Society, but Secretary-elect of the National Council of Congregational churches, a specialist in immigration and co-operation; and the Baptists were represented by Drs. L. C. Barnes and A. W. Anthony. Dr. Barnes, Field Agent of the American Baptist Home Mission Society, was chairman and leader of the deputation, and discussed as a specialist the problems of immigration and the New Americans. My own task, as chairman of the Commission on State and Local Federations of the Federal Council of the Churches of Christ in America, was to describe what has already been done throughout the country in the way of federation and explain the ideals and methods of co-operation.

The following results were obviously accomplished:—

1. The spirit of fellowship between workers of different denominations was strengthened, and causes of friction were removed.
2. State Federations were started in Montana, Oregon and Utah, and, where they already existed, as in South Dakota, North Dakota and Colorado, they were quickened to better methods and closer co-operation.
3. Workers in separate states saw more clearly that the problems and the tasks of the church are essentially national in character rather than local, and that team work is necessary. No man works alone.
4. Tested and approved methods were inaugurated, and thereby church efficiency promoted.
5. Men were heartened and encouraged and spiritually replenished.

The men who were privileged to share in this tour of ministry realized anew the essential unity of the Kingdom and the broad charity and brotherhood of the church of Jesus Christ.

ALFRED WILLIAMS ANTHONY.

*On the Train, Feb. 16, 1914.*

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### Treasurer's Notes

Total Receipts, January, 1913, \$519.04.

Total Receipts, January, 1914, \$556.61.

Like beacon lights along the way are the appreciative and helpful words accompanying receipts from W. M. S. friends, east and west.

One of our missionaries writes: "Glad to know how God has prospered our W. M. S. the past six months. Let us praise Him for His goodness. Better hath He been for years than our fears."

Another: "It seems to me almost miraculous that we did not fall off in contributions!" In appreciation of the HELPER one friend says: "I enjoy the MISSIONARY HELPER and wish it success, not only for the New Year, but all the years it may be."

It would seem that the following by an auxiliary Secretary and Treasurer, must be true of many of our societies because of the interest shown and the material expression of that interest: "There has been a marked and renewed interest for missions, for which we are very thankful and praise God."

Letters of inquiry which have come to our desk this month suggest

our sharing also some of the perplexities which exist. We will first quote from the contract under which we are working: "Said Party of the first part (F. B. W. M. Society) agrees that said Party of the second part (A. B. F. M. Society) shall have control of all its work in India formerly carried on by Party of the first part, and that it will continue its present plan of operating through auxiliaries, State Associations, Yearly Meeting, Quarterly Meeting and churches and *endeavor to improve and extend* the same."

And again: "And said Party of the second part hereby agrees to take control of all the work of India formerly carried on by said Party of the first part, and to become financially responsible for all work hereafter carried on in said India." Now turning to the perplexities which find their solution here:

One worker writes: "The work \* \* \* is often hindered by our pastors holding the opinion that the money raised by our F. B. W. M. Society goes direct to the hands of the Baptist W. M. Society, when it reaches Boston and that Free Baptist women do not control our money as before. \* \* \* Am I right in understanding that our work in India as yet has not been provided for by the Baptists and until it is Free Baptists are to do the work?"

By the terms of the Contract we see that the work of the Bengal Field is provided for, such provision being based on the continuance of our "present plans of operating" and "our endeavor to improve and extend the same." This surely does not mean any retrenchment on our part in way of gifts or effort. Often such words as these come to us: "We cannot continue our support of Bible woman, Zenana teacher, child in Sinclair Orphanage or some such definitely pledged work, because this church has united with \* \* \* and our gifts must go to the united work, because the church would not have credit on its apportionment." "*What is the united work?*" we naturally ask. The Bengal Field and all its regular work is part, though the smaller part, of the united interests,—part of the A. B. F. M. S. Budget,—and gifts for its work are counted on apportionments.

And, by the way, will secretaries and treasurers please carefully designate the churches to which their gifts should be credited, as a report goes from this office to A. B. F. M. S. Treasurer, monthly, "stating from what churches, Sunday schools, Young People's Societies, Auxiliaries and individuals," our contributions are received.

"This information," the A. B. F. M. Treasurer "forwards on regular monthly report" from his office, "to the different district secretaries," and "they will see that the churches are given credit."

We are sure that all Free Baptists are anxious that *full* provision shall be made for that portion of the united work which comes not only within our first mile of necessity of the way we purpose to travel together, but also that of the far richer second mile of privilege.

All life's richest blessings and greatest opportunities come within the privileged mile.

EDYTH R. PORTER.

*47 Andover St., Peabody, Mass.*

### General Subscription Agent's Notes

Recently a gentleman asked me why we didn't raise the price of the *HELPER*. He said it was worth three times what we asked, and we could in that way have a surplus to use for some especial missionary venture of our own, and also increase our own salaries. He also added that women were never very good at business.

I am sure we all agree that the magazine is worth three times its price to many, and that we wish we could realize more on it so that we could have more to use in advancing the cause it champions. But I could not agree on the remark as to women's business ability. This, however, I concede, and with pride that I am of the sex of which I feel that it can be truthfully said. Women may not so often as men undertake a business venture for the mere sake of financial gain, but they understand fully as well, sometimes perhaps even better, what sort of undertakings it is really worth while, in the highest sense, to spend energy on.

I wish we could now go to planning on what to do with some surplus funds so as to project our spirit farther into the field of human need. But instead of that, I am obliged to say that money has not been coming in this month quite so well as it did last. We have taken in more than enough again to keep up our current expenses, and to leave a little over, but it isn't one bit the way I wish it were. I know the field of missionary endeavor is well covered with publications, but is there not a portion of it which needs the *HELPER* to publish its needs and its progress? If this be so, and we all grant that it is, we must keep up the *HELPER* so that it may give the Help that it alone can give.

A. M. MOSHER.

*107 Howland St., Boston, Mass.*

# Helps for Monthly Meetings

"The question of missions is a world question. To study missions is to get a world vision."

## Topics for 1913-14

September—	Preliminary Meeting and Surprise Party.
October—	The King's Business.
November—	Campaigning for the King.
December—	Our India Regiment of the King's Army.
January—	Resources of the King's Army.
February—	Prayer and Praise.
March—	Our Home Work for the King.
April—	Drilling the King's Army.
May—	Thank Offering.
June—	The King's Treasury.
July—	The Unity of the Kingdom.
August—	Missionary Field Day.

## APRIL.—DRILLING THE KING'S ARMY.

Here is the secret of so much of our present sterility in great fields of life. We think we can conquer by organizing the uninspired; we must conquer by inspiring the unorganized. It is organization born of inspiration and led by consecration which turns the day.—*G. Glenn Atkins.*

### Suggestive Program

OPENING HYMN.—"Come, Thou Almighty King."

SCRIPTURE LESSON.—St. Paul's Emphasis on Education. Ephesians 4:11-16; II Timothy 2:2; Titus 1:9.

PRAYER.

QUIZ on Current Missionary Events.

THE LESSON: Drilling the King's Army. "The King's Business," Chapter IV.

[NOTE.—Write on blackboard the aim of the chapter (See text-book, page 134), and the statement about hand, brain and soul (page 135). In "How To Use," pages 17-19, will be found a suggestion for a series of wall mottoes to illustrate the importance of the topic; also charts with the headings "To Every One Her Own Work. What Is Yours?" "Books for the Missionary Reading Circle." "Missionary Home Department." Every auxiliary should have at least one copy of "How To Use" (10 cts.). Send to Mrs. Chapman.]

PAPER OR TALK.—A Missionary Menu. "The missionary housewife learns that in serving her family she supplies protein through in-

formation; life and energy, or power to will and do, through inspiration; with music, social features and attractive setting as relishes." Using this suggestion by Mrs. Raymond as a basis, bring out the vital points in the chapter.

DISCUSSION as to how these suggestions can be applied in our own auxiliary.

OUR OWN SOURCES OF INFORMATION.—Brief talks right to the point:

1. "OUR MISSIONARY HELPER. (The speaker holds a copy in hand and turns the leaves, as she notes the different departments, and finally calls attention to what this magazine means to us as fellow workers for the Bengal Field and Storer College, within the great Baptist family.)
2. "Our Annual Report; How It Helps Me." (Displays copy of November HELPER, Annual Report Number.)
3. "Our Bureau of Missionary Intelligence; What We Can Find in the Top Drawer." (Shows catalog and samples of literature of different departments of work.)
4. The leader names the following books, asking who wrote them and how many have read them (general answers or showing of hands). Missionary Reminiscences, History of the F. B. W. M. S., Life of Dr. Bacheler, Life of Lavina Crawford, Story of the Sinclairs, Life-Story of Dr. Cheney, Life and Labors of Dr. Dunn, India and Daily Life in Bengal, In the Path of Light Around the World.

PRAYER for our HELPER and its work and workers; for the Bureau and its Superintendent; that we may all grow in knowledge through these studies and so be better fitted for service.

SINGING.—"Make Me a Channel of Blessing."

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RECEIVED.—Family Record of Jeremiah Phillips, D. D., Missionary to India; 1812-1912. Compiled by his daughter, Harriet Phillips Stone. Illustrated. 46 pages. . . . Memorial Addresses on the Life and Character of William Pierce Frye. . . . *The Christian Union Quarterly*, a Journal in the Interest of Peace in the Divided Church of Christ. Edited by Peter Ainslie. Published by Christian Board of Publication, St. Louis, Mo. Price, \$1.00 a year; 25 cents a copy. The January number contained among other interesting articles, a thought-compelling editorial "Why?" "How Christian Union Works in Nanking," by President Bowen, and "The Federal Unity of the Churches," by Dr. MacFarland. . . . "A Century of Baptist Missions in Burma," "Judson Storiettes by J. Merwin Hull. "Training for Citizenship," by Leroy Hodges. "Jew and Non-Jew," by Rabbi Meyer.

# Practical Christian Living

"Have you found the heavenly light?

Pass it on.

Souls are groping in the night,

Daylight gone.

"Hold thy lighted lamp on high,

Be a star in someone's sky;

He may live who else would die—

Pass it on."



## OUR QUIET HOUR

(10 A. M.)

### The Rivers of Living Water

The springs of life are found in faith. Vital belief in the Lord Jesus brings the soul into communion with fountains of vitality. "All my springs are in Thee." And we cannot have springs without streams. Fountains make rivers. When the divine life possesses the soul it flows over in gracious ministries among our fellow men. The affluence becomes an influence imparting itself to others. "From within shall flow rivers." And what shall be the character of the river?

The life filled with the Spirit of God is a minister of vitality. Whenever the figure of the river is used in the Scriptures it always implies the carriage and the impartation of life. "The river or water of life." "Everything shall live whither the river cometh." Those who are in communion with the Holy Spirit are to be the antagonists of death, and are to convey the life-giving powers of the eternal God.

First of all, they will vitalize dead organizations. There is nothing more burdensome than an organization bereft of life. There is nothing more inert than machinery divorced from energy. The Church is cumbered by dead and dormant institutions. Everywhere there is the incubus of institutionalism that has no inherent vitality. Now the disciples of the Lord Jesus are to bring the needful life. Their influence is to be that of a river upon a mill wheel. It changes the inactivity of death into beneficent motion, and things that were only impediments become ministers of progress.

And the disciples of Christ are also to vitalize dead dispositions. Everywhere in human life there are withered and withering things which need to be quickened. In some lives hopes are drooping like spring blossoms that have been nipped by the frost. In other lives desires are fading and are like plants that are suffering from thirst. And, again,

in other lives, the affections are ailing, and their strength is lapsing into perilous weakness. If we could only look into the secret places of the souls of men we should be amazed in how many lives there is the touch of death.

Now the friends of the Lord Jesus are to move about among these drooping people like "rivers of water of life." The withered heart is to be thrilled by our presence. The drooping faculty is to lift itself up in new strength by reason of the influence of our lives. We are to be the ministers of a mysterious but most real vitality. . . . —*Regions Beyond.*

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## Words from Home Workers

"Father in Heaven, we thank Thee for strength with which to work, and for our opportunities to work for Thee. Help each of us to be faithful in his place and to understand that consecration and not rank is the all-important thing. May we follow Him Who came to minister, and live as sons and daughters of God. Amen."

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NEW HAMPSHIRE, Dover—A missionary meeting of unusual interest was held at the Washington Street church when the women of that society acted as hostesses at a Reciprocity Meeting. The object of the meeting was to exchange ideas with the several missionary societies of the city with special reference to the work being done by each. The plan proved an admirable one and resulted in one of the most enthusiastic and enjoyable meetings of missionary interest ever held in Dover. More than a hundred women who are actively associated with missionary endeavor were present. Representative speakers gave splendid addresses, telling of the work being done by their particular societies. Miss L. A. DeMeritte, in a fifteen minute paper, reported the work of the Hills' Home and Foreign Mission Society. An immense map of the world occupied a conspicuous place in front of the company, and as the various speakers told of the localities that were being aided by their missionary efforts a streamer of red ribbon was placed upon the map, one end of which was attached to a point indicating Dover and the other end fastened at the point indicating the locality that is being aided. Thus a great

number of the streaming ribbons stretched out across the map, all radiating from the one center. As an object lessoon the effect was inspiring and could but impress one with the joy of believing that Dover is doing much in the work of distributing the good fruits of the Gospel. Special music was rendered and following the program the Washington Street ladies served lunch. The vestries and parlors of the church were beautifully decorated with cut flowers and potted plants. The results of the meeting were so enjoyable and full of profit that many expressed a hope that such a gathering of the missionary forces might become a frequent occurrence.

MAINE, Saco.—The Woman's Missionary Society of the Cutts Avenue church met with Mrs. Stillman for a meeting of Prayer and Praise. The President, Mrs. Sawyer, made remarks on this topic and read Scripture selections. This was followed by silent prayer, then all joined in singing, "We Praise Thee, O God." Several of the ladies offered prayer and quotations on the subject of prayer were read. After singing "Blest Be the Tie That Binds," the reports of officers and committees were read and approved. The membership committee reported five new members. Mrs. Wood gave a very interesting synopsis of the history of Baptist missions, beginning with the sailing of Adoniram Judson and his associates in 1812, leading to the organization of the first missionary society in 1814. She referred to the Judson Centennial Celebration in Burma, and extracts were read from Miss Fenner's graphic letters in the *HELPER*. Mrs. Wood recommended the ladies to observe the quiet hour of the national society, which is 10 o'clock in the forenoon. If all women would unite at this hour to pray for the work, it would mean much to the cause of missions, for "More things are wrought by prayer than this world dreams of." Mrs. Powell discussed the necessity of effort in order to raise money for the King's Business. She said if every woman in the church could realize she is a necessary unit in the work the treasury would not lack funds. Mrs. Stillman called attention to the three necessary things for service—"prayer, money and personality." Mrs. Parcher spoke on "Christian Stewardship" and the value of prayer. When the church is trained to faithful, intercessory prayer, the treasury problem will be solved. A social hour with special music and light refreshments followed.

# Juniors

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## A Missionary Hero and Heroine

(JUDSON CENTENNIAL MEETING.)

A delightful entertainment, carried out by children, to which parents and friends may be invited. Write invitations on Burman temple bells cut from yellow paper. Decorate platform with American and Burmese flags. In center, above, hang a large bell, also cut from yellow or gilt paper, on which is printed:

“Oh, let the yellow temple bell  
Of Jesus’ love to Burma tell.”

Write on blackboard—to which portraits of the Judsons are fastened—“A Missionary Hero and Heroine: Adoniram and Ann Judson,” adding significant dates in their history, and Dr. Judson’s famous saying, “The prospect is as bright as the promises of God.” References and helps:—“Judson the Pioneer” and “Ann of Ava,” 43 cents each, postpaid; “Judson Storlettes,” 10 cts. Send to Literature Department, A. B. F. M. S., Box 41, Boston, Mass., for the foregoing. “Missionary Helps for Junior Leaders” (very suggestive), 25 cts., postage 4 cts., also Orient pictures (10 cts. per dozen), of Burmese scenes, pagodas, gods, costumes, portraits of Dr. and Mrs. Judson, etc.; flags of the nations (loaned for postage). Send to Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me.

### Suggestive Program

Children enter from the rear, marching up side aisles, waving flags of different countries. They meet in front of platform, face the pictures of the Judsons, dip their flags, and exclaim, “Hail Heroes!” Turning to audience, they sing: (Tune—“Onward, Christian Soldiers.”)

“The whole wide world for Jesus !

Be this our battle cry,

The lifted cross our standard

A sign to conquer by.

The whole wide world for Jesus !

We'll wing the song with prayer,  
And link them both with labor,

Till Christ His crown shall wear.

From India's vales and mountains

Thro' Persia's land of bloom,

The Holy Land of Jesus

And Afric's desert gloom.

The whole wide world for Jesus !

We'll wing the song with prayer  
And link them both with labor

Till Christ His crown shall wear.”

SCRIPTURE READING.—The sort of "armor" Paul, a missionary hero, recommended: Eph. 6:13-19.

MOTION EXERCISE, by younger children (see HELPER for September, 1913), followed by the Lord's Prayer by all.

ROLL CALL.—Respond with the names of Bible heroes.

SINGING.

BRIEF TALK by Leader about the two Judsons.

QUIZ ABOUT BURMA.—Five minutes rapid fire of questions and answers.

"Why is Burma called the Land of Pagodas?" etc., bring out interesting facts about the location, climate, country, animals, houses, people. Show pictures. (Refer to Helps for Junior Leaders," page 38.)

READING.—Story, "Before the Game," by an older boy. (*Missions*, for February, page 157. This gives an outline of Judson's thrilling experiences in a charming fashion.)

STORY.—"I've Got It," told, in brief, by a boy. (See Judson Storiettes.")

STORY.—"Ann Judson's Umbrella," told by a girl. (Storiettes.)

CONTRASTS.—Scene: The Worship of Buddha, Child in costume bows with head to ground before the image of Buddha, as she offers flowers. Incense burns before the idol, and some one, unseen, rings a tinkling bell. Juniors sing:—"Hear the Burman Bells A-Ringing," (in "Helps for Leaders") closing with:

"Saviour, dear, we pray that Burma's  
Temple bells may ring for Thee,  
And the idols be forgotten  
While the children worship Thee.  
  
Burman bells,  
Temple bells,  
Ring for Jesus, loud and clear."

The Leader brings out the striking contrast between the worship of the Burmans before the days of the Judsons and now, with the many churches, devoted lives, generous giving, etc. Note their wonderful singing of hymns. (See Prof. Anthony's article in January, and Miss Fenner's in this number.

PRAYER of Thanksgiving for this Christian hero and heroine, and that we may be more loving, joyous, self-sacrificing followers of Christ, our great Hero, because we have learned more about these who followed Him so closely and so gladly.

SINGING.—"Onward, Christian Soldiers."

# Contributions

## F. B. WOMAN'S MISSIONARY SOCIETY

### Receipts for January, 1914

#### MAINE

Auburn, Martha Emma Lord, S L B . . . \$ 15  
 Brownfield, Julia A Bean and Ellen S Clough . . . . .  
 Brunswick, Elmer Francis Bryant S L B 2 00  
 East Otisfield, Aux. 4 00; L L B 2 . . . . .  
 Eustis, Friend, 5.00 S O; 5.00 Kind Wk . . . . .  
 Farmington I M Aux for "Olie" 10 00  
 Green, Burton Edward R, c kley 1 c, S L B 15 00  
     Verna Rackley 15c. S L B . . . . .  
 Lisbon S S for Miss Barnes' sal'y . . . . .  
 Marlboro, Mr Remick for F M 4 00  
 Ocean Park Religious Soc, Mr and Mrs W E C Rich 5 00  
 Portland Aux, Miss Coombs' sal'y 15.00 10 00  
     Harper's Ferry 6.00  
     Mrs Lura E Bolton for child in S O 36 25  
     5.00; Mrs A W Jefferson, 1 sh in Miss Barnes' sal'y 4.00; Miss Sawyer's S S Class for "Henna" 6.25 . . . . .  
 Saco Aux, Storer . . . . .  
 Sedgwick, Miss L C Coombs for F M . . . . .  
 Steep Falls Aux, H B School, Midnapore . . . . .  
 Weeks Mills, Friend, . . . . .  
 West Bowdoin, S S for "Sarada Monie" 40 00  
     10.00; Mrs M E Grover and Mrs E. A. Pi rington for "Neporti" 10.00 5 00  
 West Falmouth Aux, Miss Coombs 2.00; Balasore work 2.00; Helping Hands for Miss Barnes 3.00 6 25  
     (NOTE—Brownfield gifts to be credited on Parsonsfield ac pro.) 5 00

#### NEW HAMPSHIRE

Center Sandwich Aux, child in S O . . . . .  
 Dover Aux, "Sarala" 6.25; Nat Teacher 6.25 . . . . .  
 East Rochester Aux for Miss Butts . . . . .  
 Farmington C R . . . . .  
 Gonic Aux 6.00; C R 1.00 . . . . .  
 Laconia, Mrs M S Waterman for M H . . . . .  
 Strafford Corner Aux, Con Fund . . . . .  
 Pittsfield Aux dues . . . . .  
 Portsmouth Aux . . . . .  
 West Lebanon Aux . . . . .  
     (NOTE—Pittsfield gift of S S to be credited for Kind Work, 30.00.)

#### VERMONT

South Strafford Church for F M . . . . .  
 West Corinth Church, 1 share in Miss Barnes' sal'y 4.00; Ellen Pease for Miss Barnes' sal'y 4.00; Dorothy Pease for Miss Barnes' sal'y 4.00 . . . . .

#### MASSACHUSETTS

Brockton Aux for "Jobuna" . . . . .  
 Haverhill, Ruth Edna Concord S L B . . . . . 15 00

#### RHODE ISLAND

Carolina Aux Kind Work . . . . . 4 00  
 Elmwood Ave Aux for Kind Work 5.00; Ind Work 5.00 . . . . . 10 00

Georgiaville Aux, Ind Wk . . . . .	8 00
Greenville Aux, Kind Wk 5.00; Ind Work 5.0; L B 8.10; Y P S C E 6.25 . . . . .	24 25
Plainfield St Aux, Kind Wk 12.50; Ind Wk 12.50 . . . . .	25 00
Tiverton Church . . . . .	2 50

#### NEW YORK

Leonta, Mrs Agnes Powers F M . . . . .	2 00
Rochester Quart Meeting W M S . . . . .	5 69
Wells Society for Nat Teacher . . . . .	4 75

#### PENNSYLVANIA

Jenkintowne, Mrs Mona Griffin Baens Warren Center, C E Soc for work in Barbados . . . . .	2 50
	2 00

#### WEST VIRGINIA

Harper's Ferry, Miss Sarah Benedict for Hindu School . . . . .	25 00
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#### INDIANA

Oakland City, Mrs Laura E Hartley dues . . . . .	1 00
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#### MICHIGAN

Eckford, Cook Prairie S S for Miss Barnes Elsie Aux, 1.00 Mrs Burkholder; 1.40 Dr Bachelor; 1.40 H M; 70c Storer . . . . .	4 00
Genesee Quart Meeting Coll, Dr Bachelor 1.24; H M 2.24; Storer 1.14 . . . . .	4 50
Reading, Miss Jessie Mead for Balasore Girls' Schoolhouse . . . . .	5 62
Reading, Young ladies of church for "Nermola" . . . . .	8 00
West Oshtemo Aux, Dr Bachelor 1.20; H M 1.20; Storer 60c . . . . .	25 00
	3 00

#### MINNESOTA

Blue Earth Baptist S S, 2 shares Miss Barnes' sal'y . . . . .	8 00
Brainard Aux, 11.00 F M; 11.00 H M . . . . .	22 00
Champlin Aux, for Bible Woman . . . . .	10 00
Minneapolis, Dr Mary E Butler, Kind Wk 15.00; Storer 3.00; Barbados Mission 2.00 . . . . .	20 00

#### IOWA

Fairbanks Aux . . . . .	10 00
Mrs D Huntington on appor . . . . .	1 00

#### CALIFORNIA

Escondido, Mrs Henry Hyde for Miss Gowen's sal'y . . . . .	5 00
Los Angeles, Mrs Marie E Stillman for Miss Budlong, Barbados Mission . . . . .	2 00

#### MISCELLANEOUS

Gift for typewriting copy . . . . .	25
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EDYTH R. PORTER, Treas.  
 Per May Malvern, Assistant.  
 47 Andover St., Peabody, Mass.